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AUGUST, 1950 - 30c per copy





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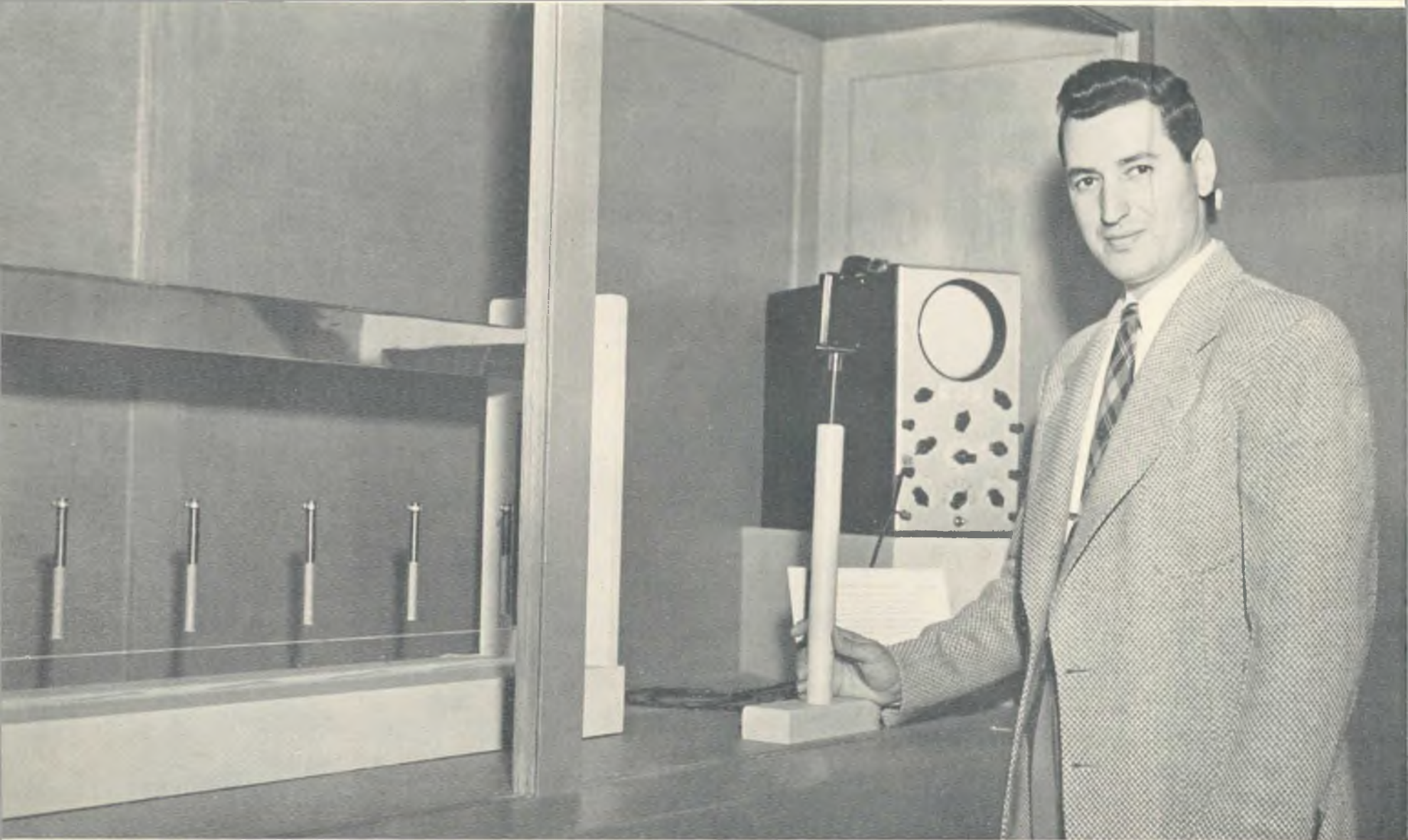
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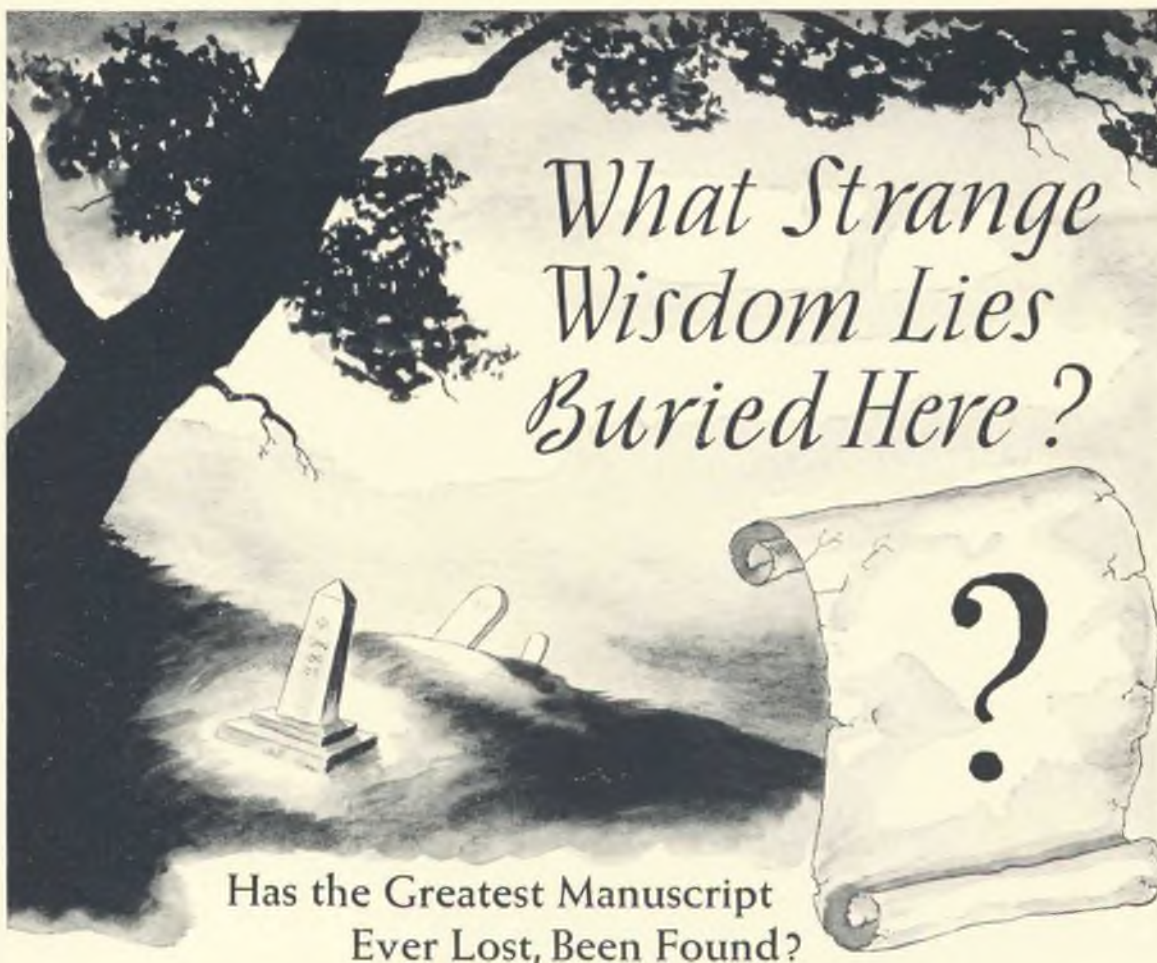
THE INSTITUTION BEHIND THIS ANNOUNCEMENT



THE ROSICRUCIAN SCIENCE MUSEUM

Lester L. Libby, Director of the Science Department of the Rose-Croix University, is seen demonstrating one of the many scientific instruments now on display in the lobby of the new Rosicrucian Science Museum located in Rosicrucian Park. This new museum—opened to the general public for the first time July 2 of this year—is just one of many cultural and educational activities sponsored by the Rosicrucian Order, AMORC.

(Photo by Vinita Bruton)



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which to overcome adverse circumstances and rise above your environment, then this great heritage of wisdom may become yours.

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COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXVIII

AUGUST, 1950

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Subscription to the Rosicrucian Digest, Three Dollars per year. Single copies thirty cents.

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the tenth of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of

THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

COSMIC EVOLUTION

By THE IMPERATOR

By featuring this article on Cosmic evolution, we are interrupting the series of narratives about the Emperor's observations on his round-the-world trip which included places in remote mystical lands. However, the travel narratives will be resumed. —Editor



STUDENTS of mysticism often puzzle over the thought that on the Cosmic or spiritual plane there is no evolution of the inner self, or soul-personality, since all such evolution must take place on the material plane. They can readily understand and accept the teaching that the purpose of life on the earth plane is the evolution of soul-personality; however, they find it difficult to understand why this should cease on the Cosmic plane. The argument is that if the soul-personality continues to exist on the Cosmic plane, then certainly it must have an experience there and should produce some kind of change or growth.

The argument further continues that since all mystical teachings prove the unity of the universe and proclaim the truth of the old saying, 'As above, so below,' that its opposite, 'As below, so above,' must also be true. In other words, if evolution, change or growth, takes place on one plane it must do so on all planes. Where God manifests there must be motion, and this is change—growth. Such reasoning naturally leads to the question that, if there is any progress on the Cosmic plane, what is its purpose?

Let us begin by considering first the latter remarks, namely, that if there is unity throughout the universe, then,

most certainly, the principle should apply—'As below, so above.' The unity of the universe consists of a harmonious relationship of all phenomena as, for example, the spectrum of radiation. In this spectrum we have such vibratory energy as sound, heat, electromagnetic frequencies, light, gamma and Cosmic rays, and on up the range to the phenomena of psychic consciousness. These are all ranged according to their wave lengths, that is, their particular rate of vibration. There is, then, a mechanistic relationship between the octaves of manifestation in this great Cosmic *Keyboard*. Basically, all these phenomena are united because they are of the one great Cosmic field of motion. However, the manifestations in this field are quite different. In its perceivable effects, for example, heat differs from sound, and sound differs from light.

On the Cosmic plane, therefore, the manifestations we experience objectively here on the earth plane would not exist. The conditions, the phenomena associated with the finite, objective consciousness and the human experience, would not prevail in the Cosmic—that is, the spiritual plane—even though there is a basic relationship. The soul, as part of the Cosmic Soul, when free from the physical organism of body, would not have the same functions as we experience here. The human inclination is to attribute human characteristics and qualities to the Cosmic

plane. It is for this reason that man has, for so long made the mistake of conceiving an anthropomorphic god, that is, one having the physical and mental form and qualities of man. Men have thought that since they plan and conceive a series of purposes, that the God, or the Cosmic, is likewise continually seeking to aspire, to improve and to achieve ends, as men do.

Soul, a Positive Extension

The soul of man is an extension of the positive, absolute being of the Cosmic. As such it lacks nothing. Further, it has no imperfections. It also has no limitations. The soul, consequently, does not need to aspire to an exalted state within itself, or seek to free itself from limitations. The soul is not a segment, but an essence, an extension of the Cosmic powers; thus, it is part of all, and everywhere. However, the Cosmic intelligence has *self-consciousness* only when it realizes itself. This is the equivalent of a light being reflected back to itself. It is the law of the Cosmic that it realizes itself through a substance which can properly reflect its nature. At the present time, insofar as we are aware, man is the only being who has such a substance. He is the only being of which we have knowledge that has a sufficiently developed consciousness so as to be able to realize his unity with the whole Cosmic. Man's consciousness of his own spiritual being, of the soul essence within him, constitutes, then, the Cosmic self-consciousness.

There is a connection between Cosmic self-consciousness and personality. We know that the personality is an expression of the perfect soul force within man. Personality is the sum of self, which is the manifestation of the soul essence within our being and the relation of that self to environment. Or, to put it more simply, the personality is the sum of the functions of self, of our divine nature, and that divine nature's relationship to our world. The more we develop our consciousness of the divine essence within our being, the more the whole of our being becomes in attunement with the Cosmic. The highly evolved personality, then, is one that more nearly approaches the state of perfection of which the soul

force within him consists. Let us realize that development of the soul-personality necessitates the introverting of our objective consciousness so as to bring about an awareness on our part of our own soul essence.

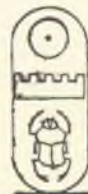
To better understand this principle, let us use the analogy of a pure white light and a mirror. We desire that the mirror shall completely reflect all of the wave bands of the white light so that the reflection is equivalent in its luminosity to the direct beams of the light. However, we discover that the mirror does not have an optically plane surface. By that, we mean that the glass has ripples in it and, perhaps, the surface is somewhat dull, as well. As a result, the reflected light is not comparable with the incident beam from the light source. It is necessary, therefore, that the mirror be gradually improved; the glass must be resurfaced and resilvered. As each operation is continued, the reflected light more and more comes to equal the quality of the incident source. Eventually the end is achieved, the mirror perfectly reflects the light which falls upon it. The mirror and the light source are in perfect harmony with each other.

Now, let us call the reflected light the *personality*. Can we not see that the evolution that must come about, the development which must be made, must be in the mirror if the reflected light (the personality) is to be improved? The light in itself, the source, needs no improvement or refinement.

In the Cosmic, there does not exist that mortal consciousness after transition by which arises a realization of the soul and from which would follow what we call the personality. It is true that here on earth we can, at times, mystically attune through self direct with the Cosmic and make contact with the universal wisdom, and by such inspiration evolve ourselves. However, we repeat, this is possible only when the soul is in a physical body. Without this body, without the mortal consciousness which is a part of it, there cannot come about an awareness of the higher consciousness of the divine nature.

Not Growth but Cycles

As to the idea that there must be a corresponding growth in the Cosmic,



and a development there just as is here, such growth does not exist in the Cosmic; there are only cycles of change. This cyclical function consists of the lower manifestations, those of the material plane, gradually evolving until they are of the higher octaves, the lower becoming higher again, and then the higher extending itself outward into the lower, or, as we say, into *matter*. The term *evolving*, however, does not mean an independent function, that the Cosmic is growing or expanding or that there is a development in the Cosmic apart from the material or spiritual world. The Cosmic has no expansion within itself; such is impossible, for it is all that *is*. It can only bring about changes within its unified form, and this has to be in conjunction with the material expression of itself.

When the soul is withdrawn from the body, that particular type of unity

ceases, and so the functions which follow from it as a consequence cease, until the unity is established again. Here, again, we have the law of the triangle, or the demonstration of the relationship of the two forces. Though both points, or opposites, are of the whole, yet it is only when they are brought into direct relationship with each other that the third point, or manifestation comes about. In other words, it is only when there are two opposite states which can be drawn to each other that we have the third condition, which results from their unity, and which may be symbolized as the completion of a triangle. When the soul remains wholly on the positive plane, it cannot produce or evolve a personality. It must seek affinity with the negative polarity of the body in order to become a manifestation of self-consciousness of the Cosmic, and a development of soul-personality.



Famous August Birthdays

Poet

August 4, 1792 near Horsham, England. Percy Bysshe Shelley. A poet with a prophet's mission, Shelley's inquisitive mind turned to the deeper issues of life. With his sensitive imagination, he made philosophy lyric. "Poets," he wrote, "are the unacknowledged legislators of the world."

Soldier

August 15, 1769. Ajaccio, Corsica. Napoleon Bonaparte. "What is history," he asked, "but a fable agreed upon?" The same might be said of biography as it applied to him. Was he saint or devil? He was idolized by some; loathed by others. No man has been so variously characterized. In spite of opprobrium or of praise, he preserved his integrity—and fulfilled his life's mission.

Composer

August 22, 1862. St. Germain-en-Laye, France. Claude Achille Debussy. By inceptions such as tonal patterns built on whole-tone scales, and blocks of tones used as one note, Debussy evoked a musical atmosphere akin to that of poetry and painting. The School of Musical Impressionism calls him *father*.

Philosopher

August 27, 1770. Stuttgart, Germany. Georg Wilhelm Friedrich Hegel. His philosophy, an intricately developed system of idealism, has greatly influenced all modern metaphysical viewpoints. His fellow countryman, the scholarly Francis Lieber, compared him to Copernicus whose original and daring thought vanquished the conceptions of his predecessors.

Other August birthdays:

Dr. Felix Adler
Haakon VII, King of Denmark
Oliver Wendell Holmes
Herbert Clark Hoover
John Locke
Count Leo Tolstoy
Sir Walter Scott
Izaak Walton
Orville Wright

From the Archives of the Past

By JOEL DISHER, F.R.C.

Literary Research Department of AMORC

From time to time, books, manuscripts, and documents of the past, recalling the history of the Rosicrucian Order in its struggle against the traditional enemies of mankind—Ignorance, Superstition, and Fear—will be presented by illustration and brief description.



DR. CHRISTOPHER WITT, who referred to himself in his will simply as a "Practitioner of Physick," was a respected and important figure in the life of Germantown, Pennsylvania, for a matter of sixty years. He seems to have met Johannes Kelpius, the Master of the Rosicrucian Colony on the Wissahickon, in 1704; and in 1706 he came from Philadelphia to Germantown to become its first practicing physician. He was just thirty, personable and strongly inclined to the mystical way of life. From Kelpius himself he received his Rosicrucian initiation. They were friends as long as Kelpius lived. Dr. Witt painted a portrait of Kelpius (see reproduction above)* and later translated some of his German hymns into English.

Other interests, too, Dr. Witt found time for outside his profession—botany,

for one thing. He was a friend of the botanist John Bartram and of the even more famous English one, Peter Collinson, as well. He made an organ, also a clock, said to be the first one made in America. He was interested in the occult sciences, astrology principally, casting the nativities of individuals in conjunction with his medical practice. Neither his standing in the community nor his practice seems to have suffered because he was sometimes called *conjuror*.

According to Pennypacker, Dr. Witt must be credited with issuing the first medical diploma ever given in America. It was presented to John Kaigline on February 20, 1738, and stated that Kaigline "has lived with me a considerable time as a disciple to learn the arts and mysteries of Chemistry, Physick, and the Astral Sciences, whereby to make a more perfect discovery of the hidden causes of occult and uncommon diseases . . . has been very diligent and studious . . . may be solely depended upon in all things, so far as he follows my instruction, and hope he may in all things answer the confidence that may be reposed in him."

As has been before stated (*Rosicrucian Digest*, June, 1950), Dr. Witt's scientific instruments were presented to the American Philosophical Society.

Dr. Witt passed through transition on January 30, 1765, at the age of ninety. He was buried in the family plot of his friends the Warmers, a few hundred feet in the rear of a little stonehouse in which he had once lived.

* Reproduced here by permission of The Historical Society of Pennsylvania, who own the Kelpius portrait.



Seeking the Lost Continent Under the Atlantic

By GEORGE HOWARD

(Reprinted from the *Sunday Express*, London. Issue of May 7, 1950.)



SOMETIME this year a London archaeologist hopes to find a few pieces of carved stone or brick which will render the world's history books out of date.

Those relics may be brought to the surface of the sea from the submerged continent of Atlantis. They will prove—if discovered—that a civilisation existed in an area now covered deep under the Western Atlantic.

In legend and folklore, Atlantis is no mystery. In almost every country bordering the ocean and the Mediterranean, from Babylon to Mexico, and Egypt to Panama, records from the dim twilight of time refer to it as a land of beauty, fertility, and highly organised life.

But to modern anthropology and geology its existence during the half a million years in which man has lived on earth is a subject of acute controversy.

5,000 Books on It

In a house in Chelsea the man who knows more about Atlantis of fact and fable than anyone else, Mr. Egerton Sykes, is organising an expedition with two bathyspheres and under-water cameras, which he hopes will definitely identify the lost continent.

What are the facts about Atlantis? Experts believe it to have been the cradle of the human race. And they believe that its destruction put back the progress of the human race by many thousands of years.

Above Sea Bed

An enormous mass of literature exists on the subject. There are 5,000 books in the world's museums devoted to it.

They range from Plato's description, written about 400 B. C., to a revised work by a great nineteenth-century authority, Ignatius Donnelly, published last year in New York.

Today, there is complete confirmation of the existence at one period of a vast tract of land rising high above the rolling planes of the Atlantic sea bed.

It runs down the middle of the ocean like an elongated S, stretching from Iceland almost to the Antarctic.

Only a few of its highest peaks—20,000 feet above the sea bed—emerge above water to form the islands of Tristan da Cunha, Ascension, and the Azores.

Missing Piece

A remarkable fact about the Ridge is that its shape fits with extraordinary detail into the contours of the coasts on either side of the ocean.

It is the missing piece of a jigsaw puzzle which needs only to be pushed together to become one great mass.

Geologists are satisfied that America has slowly drifted away from Europe and Africa.¹ It is still doing so.

The break which left the spinal column of the mass by itself must have occurred millions of years before any form of mammalian life appeared.

But there has always been argument concerning the time at which the isolated land disappeared beneath the waves.

The Deluge

Conventional scientific views are that the sinking was part of the birth throes of the world, like the original separation.

"But," points out Mr. Sykes, "terrestrial changes of the pre-mammal era naturally don't get into folklore.



"Yet stories of a Deluge are universal. They are found in the Sagas, the Eddas, legends of the Aztecs, Mayas, and Toltecs of Central and South America, as well as in the records of the Babylonians, Hebrews, and Egyptians.

"All the peoples of antiquity tell similar stories of the Garden of Delights, the Hesperides, the Garden of Eden, the Terrestrial Paradise, and Atlantis.

Plato Wrote

"The most reliable of all the accounts, given factually and without the symbolism of folklore, is that of

Plato. It is incomplete because it was his last work.

"But he gives descriptions of the country, its mode of government, engineering works for irrigation and transport, industries, and buildings in great detail.

"Plato wrote about Atlantis because the subject had been of great interest to his ancestor, Solon, who went to Egypt to get details from the historical records kept by the priests.

"Not the least interesting point is that Plato was a philosopher. He had no interest in fiction or romance. He



analysed everything before he wrote it down."

In 9,500 B. C.

Plato puts the date of the destruction of Atlantis, which he says happened in a day and a night, at about 9,500 B. C. This is much earlier than any era of recorded history.

In other accounts of the catastrophe, such as the Biblical story of the Flood, the inundation was not as sudden as one day and night.

There are several theories to account for both the sudden and gradual drowning of the continent.

"One," explains Mr. Sykes, "is that the moon was not a satellite of the earth at all, but a planet describing an orbit between those of the world and Mars.

"It came too close, was captured by the earth's attraction for a smaller body, and retained as a satellite."

Engulfed

When this happened the upheaval was tremendous. The Poles shifted slightly. Enormous masses of water were pulled by gravity to raise the level of the Atlantic by many hundreds of feet.

In a matter of days Atlantis was engulfed—but not before a few of the inhabitants took to boats and rafts to carry the tidings to the Old and New Worlds, where their stories became legends.

At first, Atlantis may not have been very far under the water. Gradually it has sunk deeper.

However it happened, the Atlantis experts mostly put the date of the disaster at about 10,000 B. C.

The first true men were scratching and painting pictures on bones and rock 10,000 years before that in the caves of Spain and Southwestern France.

These scratchings suggest a considerable training in line, colour, and impressionism—and the men who made them lived within a few days' voyage of the lost continent.

Mr. Sykes plans to search under the surface of the sea around the Azores.

Some Trace

"When these islands were rediscovered by the Portuguese they were

uninhabited," he says. "Any traces of buildings must therefore belong to an earlier culture.

"Obviously we cannot hope to find very much, for the area I plan to investigate would have been high on a mountainside.

"It will be much the same as if some future explorer had to rely on relics found on the upper slopes of Mont Blanc to prove the existence of civilisation in Europe.

"But there should be traces: balustrades, terraces, stairways, even a temple.

"If I can photograph a few relics of this kind and possibly dredge some up to the surface, I have little doubt that a large expedition would soon be arranged to make a complete survey."

Flat Skulls

Of the lives and habits of the Atlantean peoples, Sykes has amassed considerable detail. They were sun worshippers, and their religion was carried on in Egypt and Central America afterwards. They had flattened skulls.

The Atlanteans could not write or work in metals, except in the natural ore called *orichalcum* by Plato, the identity of which is unknown, but may have been copper.

Like all Stone Age peoples they had great building skill, basing their designs on astronomical figures. They had the usual love of ornament, particularly jade.

Jade Found

This fact brings yet another grain of evidence of Atlantis to the dossiers collected by Mr. Sykes.

In the tombs of the Mayas, in the Yucatan Peninsula of Central America, jade ornaments have been found.

In the earliest tombs they are quite large. In the later ones they are tiny. The supply of jade had been cut off and became increasingly scarce.

There are no jade deposits on the American continent nearer than British Columbia and Alaska, thousands of miles to the north, where the Mayas never penetrated.

"The prehistoric races of America cannot be explained," suggests Sykes, "except by the existence of Atlantis or

by impossibly long voyages from Europe or Polynesia."

Built Pyramids

Yet they built pyramids like the Egyptians,¹ carved elephant figures like the Indians, and had a great civilisation while Europe was still in barbarism.

Among the masses of pamphlets, books, and maps which bestrew Sykes's office is a file which contains what is probably the most dramatic evidence about Atlantis of all that has been written in the thousands of years that the topic has whetted man's curiosity.

Submerged Hill

That evidence is the account of an experience of an airman during the war.

He was a ferry pilot, bringing an aircraft from Natal, on the coast of Brazil, to Dakar.

He reported that he saw the remnants of buildings on the ocean floor as he neared the African coast.

The setting sun was at an angle of 90 degrees to the slope of the submerged hill on which the buildings stood. The rays threw shadows on one side and brought the other into sharp relief.

Accurate

"It must be remembered," Mr. Sykes says, "that this man was trained to keep his eyes open for U-boats, life rafts, and anything unusual on or under the sea, and to report it accurately.

"It is very unlikely that he would have troubled to report a mere contour of the sea bed which by a trick of light gave the illusion of artificial construction."

So the secret of Atlantis remains a secret. But Mr. Egerton Sykes believes he can solve the problem this year.

Editor's Notes:

This bibliography supplied by AMORC.

¹ Wishar S. Cervé, *Lemuria—the Lost Continent of the Pacific*, Rosicrucian Supply Bureau, San Jose, Calif. \$2.50.

² Dr. H. Spencer Lewis, *The Symbolic Prophecy of the Great Pyramid*, Rosicrucian Supply Bureau, \$2.40.

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PITTSBURGH RALLY

All active Rosicrucians are cordially invited to the Pittsburgh Third Annual Rally, September 1, 2, and 3. As usual many interesting features will adorn the program.

At no extra cost, a six-lesson course in Applied Psychology, with color film and lectures, will be given. There will be convocations, initiations, experiments, and demonstrations, as well as entertainment including a dance.

For hotel reservations and information write: Eldon Nichols, chairman, 317 Arch St., Greensburg, Pa.

Don't forget the big Sky Show and scientific exhibit at the Planetarium.





Health Superstitions

A NURSE'S EXPERIENCE

By LENORE O'NEILL STEWART, F.R.C.



SOME time ago I talked with a young man whose experience in the military service had forced him to a consideration of the meaning and end of life. An underlying frustration was evident in his remark that life to him was a trench along which man had to travel—a trench full of unexpected and lurking dangers.

My experience as a registered nurse has brought me the conviction that many people are more or less in agreement with that young man. Their mental processes are certainly as dark and tortuous as his. Such confused and distorted states of thinking undoubtedly are born of fear, and out of unknown and unnamed fears, superstitions grow.

In almost every case, at least those falling under my observation, some fundamental principle of nature has been imperfectly understood, distorted and given an unhealthy tone. A thing or condition has a certain meaning and value and that meaning or value is accepted without question.

Many superstitions no doubt are carry overs from primitive societies and originated as tabus, but it would seem that today a far greater number are merely ideas that have a foundation in fact and are called *superstitions* only because no one bothers to separate the

distorted covering from the sound kernel.

The superstition regarding death's coming most often in the early morning hours is one such. Unquestionably, the reason is that the natural vitality is lower at such times, and the resistance being weakened, the way toward transition is made easier. So although it is a fact that death as a process is more likely to occur in the early morning, there is no reason for fearfully expecting it to be so. The general condition of the patient is also an important factor.

In this connection, superstition says that if a seriously ill person pecks at his bedclothing, he will die. In his *History of Life and Death*, Bacon says: "The immediate signs which precede death are . . . fumbling with the hands . . . grasping and clutching . . . the nose becoming sharp, the face pallid . . . coldness of the extremities."

Shakespeare in *Henry V* has much the same idea: "After I saw him fumble with the sheets, and play with flowers, and smile upon his fingers' ends, I knew there was but one way; for his nose was as sharp as a pen. He bade me lay more clothes on his feet; I put my hands into the bed and felt them and they were cold as any stone."

It is unlikely that such a belief grew because of general familiarity with this famous passage from Shakespeare or

out of respect for Hostess Quickly's knowledge of medicine—or even out of love for old John Falstaff and how he died. The superstition is older than the seventeenth century. Shakespeare and Bacon seem to be following the pronouncements of the Greek physician *Hippocrates*, fifth century B.C. In his observation of the process of death, he was merely describing the external symptoms. Superstition made these the cause naturally, because it was not until Sir William Harvey's discovery of the circulation of the blood in 1616 that anything like a scientific reason might have been given for the conditions noted.

Slowing circulation would account for coldness of the extremities and that enveloping chill would naturally lead to more attention to the bedding. The waning vitality would result in the weak and furtive motions described as pecking.

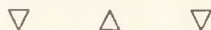
Associated with death superstitions, too, is the belief that a howling dog presages death. Animals have a greater sensitivity than man. The conditions surrounding death would therefore affect dogs most keenly, especially if they were particularly attracted to the dying individual.

There are perhaps an equal number of superstitions connected with birth—that if a baby fails to cry lustily, it will always be weak; that more babies are born at night and when the moon is full than at any other time. A little thought will suggest the underlying reasons.

Science it is true is making progress in ridding mankind of certain of its superstitions; but, at best, this is a slow process. It is slow because the human mind is so constituted that it would rather cling to beliefs which are superstitious than to do the thinking necessary to free itself of them.

Even while science is busy clearing away the superstitious fears and beliefs which are the outgrowth of yesterday's imperfect knowledge, the unknowns of today's living conditions are fostering other superstitions in their place.

The only hope seems to lie in rousing the individual to think for himself and in patiently helping him throw off harmful fears or phobias. Fortunately, modern medicine is more and more giving serious attention to the psychological aspects of the matter. Certainly, nurses are thus being better prepared for their job of ministering to the physically ill as well as to those bedridden by superstition.



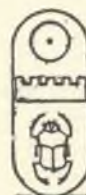
Can You Explain This?



FACT and fiction seem always to have been pretty well mixed in regard to elephants. Not always have opinions been so quaintly expressed as by Topsell who wrote in his *History of Four-footed Beasts*, in 1607: "In the summer-time they choose out and gather the sweetest flowers, and . . . they will not eat meat until they take of their flowers, and dress the brims of their mangers therewith"; still the fiction greatly prevails that elephants are afraid of mice, that they have an exceedingly long life span, and that they never forget.

An interesting observation has been made over a twenty-five-year period that elephants prefer sandstone to granite to walk on. Herbert P. T. Hyde, with the Geological Survey Office in Nigeria, reported on his findings in the British Magazine *Nature* for February 25, 1950.

The elephants' preference is so pronounced, writes Mr. Hyde, that in the three districts he has studied, the area in which elephants circulate is always limited by the extent of the sandstone base. It may be a matter of food, the composition of the water, or the character of the weathering soil, or something altogether different. Mr. Hyde is puzzled as to the reason. Can you explain it?





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S.P.C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)

THE OBLIGATION OF GROWTH



GROWTH is an attribute of life. We know it primarily as one of life's manifestations. It is almost impossible to conceive of any form of plant or animal life which would not show various stages of growth. So important is evolution in the scheme of things that we find all life-forms equipped in such manner that growth involuntarily takes care of itself. The infant human being, the seeds of a plant, the first manifestations of life in all other living things, indicate a potentiality which is borne out in time by the actual changes that occur in the growing processes.

In the case of the human being, this growth takes place both physically and

mentally. Certain physical parts of the adult are not complete at birth, but physical changes continue to take place so that the human being develops into its proper form. The infant does not have much mental coordination, but as time passes it becomes possible for the eyes to focus, the other sense organs to register, and the haphazard movement of the body to gradually coordinate by means of the mental control of physical action. All these things take place, we are reminded, involuntarily or instinctively. If man were born without these involuntary urges toward growth, he would have to be prepared mentally to voluntarily and by his *will* control the growing steps.

Eventually, this involuntary tendency toward growth reaches a point of completion or attainment. More and

more through childhood, youth, and the early adult years we have to give attention to our own growth. It is as if nature had purposely set a pattern and given the initial impetus. There comes a time when the adult, insofar as nature is concerned, is complete enough to begin to exist for himself and to direct his own growth beyond that time. Although this condition applies primarily to the mental side of the being, it is not altogether void of its physical possibilities. Man can by proper diet and exercise modify his physical growth. In adult years physical changes continue to be manifest, by means of age, but mental changes can be brought about by the direction of mind and will.

Voluntary growth begins to replace involuntary growth while one is very young, and response to early training is an indication of the ability to learn. At the same time there is an attempt to instill in the mind of the young that this idea of growth must be so firmly established mentally that the human being will direct certain attention to it. The pattern set by nature is the one

that must be followed through life. We are carried to a certain point, and then the responsibility is ours. To learn and experience conditions of life is to place upon ourselves the responsibility of mental and spiritual growth and development. Just as involuntary growth is primarily a physical matter, so voluntary growth is primarily a mental or spiritual matter.

Man is helped by nature to become equipped with the proper physical and material equipment or things to use. It is his responsibility to use these things well and to so adjust his thinking that he can gain knowledge and experience, all of which is a part of his mental growth. Whether or not we reach a state of adult maturity depends upon our acceptance of this obligation of growth. Success in filling our place in life and the responsibilities created therein depends upon our spiritual outlook and whether or not we continue to direct the processes of growth toward the ultimate attainment of knowledge of the absolute, of the reality, and of God.



Electronics in Medicine



HERE is one physics, one chemistry, and one mechanics governing animate and inanimate phenomena.

RADIATION is a universal property of matter and not limited to the few elements described by physicists as radioactive.

ELECTRONIC disease radiation is a purely biophysical phenomenon because in every instance where there is a shift of electrons in or between the atoms of body tissue, from whatever cause, an electromagnetic energy is given off, and the frequency or wave length of this energy varies with each cause because of the difference in atomic structure. Disease energies are positive, negative, or neutral electrically, and remedies will be beneficial only as they meet these conditions.

BY USE of proper tuning apparatus the different frequencies (wave lengths) of these energies can be differentiated, and this phenomenon utilized in diagnostic procedures in conditions of health and disease.

DISEASE radiations produce a reflex in living tissue which can serve as a detector for disease conditions.

THE BENEFICIAL or detrimental effects of medications, be they chemical or physical, are due to their electromagnetic frequency and their positive, negative, or neutral characteristics.

ELECTROMAGNETIC and alternating magnetic energy of low power, properly tuned and/or applied, normalizes diseased tissue.

SUCH treatment energy can be produced artificially by properly built short-wave, low-power, electromagnetic, and alternating magnetic energy generators.—From *The Electronic Medical Digest*, Spring 1949



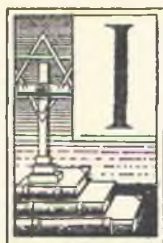


Knowing God

By DR. H. SPENCER LEWIS, F.R.C.

(From *Rosicrucian Digest*, April, 1931)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



IF I WERE questioned as to what was the most important or outstanding benefit, in a general sense, resulting from the studies and practices of the Rosicrucian principles I would unhesitatingly state that it is the beginning of a newer and better life through a newer and better concept of God.

While it is true that the Rosicrucian fraternity has always been a very practical organization of real workers in the world, we cannot overlook the fact that the fundamental principles enabling the followers of the Rosy Cross to become more happy and successful in their earthly lives are related to spiritual truths leading to an awakening of the spiritual concepts of life.

Even he who is most busily engaged with the material problems of life and who thinks he has little time for spiritual thought and meditation often keenly realizes that he needs a better and more intimate acquaintance with the spiritual things of life and especially a better concept of God and God's laws. It is useless for anyone but the foolish atheist and the imbecilic mind to try to argue that the average man and woman is not benefited by a better acquaintance with the Supreme Mind

that rules this universe. It is an easily demonstrated fact that as a man or a woman is attuned with a more perfect understanding of God, so the whole of life is changed for the better.

Fortunately, the Rosicrucian teachings have kept pace with the evolutionary progress of man's concept of all things. If in five, ten, or fifty thousand years of human evolution and human struggle toward higher ideals man has not brought himself closer to God through a better understanding of God, then we would have to admit that human evolution is failing and that the perfection of the human race is impossible. But I dare say that there are few rational beings who would venture to make such a statement.

The nearer man approaches to God in his understanding the more evolved and more inclusive becomes his consciousness of God and God's principles. The concepts and ideals that satisfied him, or brought a satisfactory understanding of God to him, centuries ago are unsatisfactory today. Man's better understanding of man has made a great change in man's concept of God, and man's experience of the working of many of God's laws even here in our daily material affairs has tended to change man's concept of God and His principles. The general working

of the laws of love and mercy and justice in all of our human affairs has likewise modified man's concept of what God's laws and principles must be like. Even the continued evolution of human love or the love of human beings toward one another and especially the love of parents toward children in the developing civilization has taught man that the Father of us all must be a more loving being than we understood in our earliest concepts.

The Rosicrucian teachings have kept pace with these evolving concepts in the mind of man and continually anticipated the newer questions, the newer problems, and the newer explanations that man meditates upon in the period when he lifts himself out of the material affairs of life and seeks to raise his consciousness to a higher plane.

First of all, we find that the Rosicrucian teachings reveal God as not only a loving, merciful, just ruler, but as one to be loved instead of feared. How easily many of us can recall that in our youth it was a commonplace expression to say that this or that individual was doing wrong because he did not have the fear of God in his heart. It seemed to be the accepted standard or concept to think of God as someone to be recognized with terror and awe. Little children were taught that they should do certain good things and refrain from doing certain sinful things because they should fear God and His mysterious power of punishing them for the evil they did. The fear idea was developed to such an extreme that they did not dare think of God while smiling or laughing, or to speak of Him in any casual way or with any other attitude than that of extreme fear. It is no wonder that the children came to believe that God could be approached only at bedtime through the week, or in the church on Sunday, while on bended knee and with hands upraised in typical pagan attitude of fearful adoration.

The erroneous Biblical quotation intimating that revenge was a power exclusively given to God, and also that God visited His wrath and envy, hatred and retribution, upon men and women, and that He was jealous and suspicious, were ideas commonly promulgated by

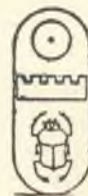
the religious leaders who based their argument upon isolated and mistranslated passages in the Bible.

It is not a wonder that for ages men speculated upon the loving and merciful nature of God and asked why He allowed many sinners to succeed in life while those who tried to be pious and honest were unfortunate. Reasoning from such a false premise was responsible for the doubt that gradually arose in the minds of millions of persons as to the love and supreme wisdom and mercy of such a God. We may safely say that the strongest arguments used by the atheists today in their contentions that there is no God are based upon the fact that God has been misrepresented to millions of persons or represented as such a being as would warrant us in doubting that He was a merciful and loving Father.

New Approach to Living

The Rosicrucian conception of God is so wholly different from all of this and yet so consistent with what Jesus taught, and the greatest disciples and Lights among men have revealed in the past, that we find the Rosicrucians entering into a new life through their better understanding of God and God's ways. Such an understanding brings peace and contentment to the weary self, to the tried and sorely tested physical body, and to the perplexed mind. It brings hope and renewed life and energy and a firm conviction that justice will prevail and that truth will be demonstrated.

Such understanding opens up a new phase of life and a broader horizon here on this earth plane. It brings God closer to man, more intimate, more personal, and more friendly in every human sense of the word. It makes God's laws appear in their true light as not only immutable and not only just but as rational, reasonable, and thoroughly understandable. It does away with all of the seeming inconsistencies and injustices and takes out of the picture entirely the idea that God is an arbitrary ruler and that He is jealous or has any of the elements of wrath and revenge in His consciousness. It makes man realize that he and not an unmerciful God brings into his life the unfortunate results of his errors,



and that instead of God finding joy and happiness in the suffering that we have had visited upon us, He is sympathetic and willing to forgive if we but ask for it and make ourselves worthy of it.

Certainly the change of the concept of God is the greatest change that can come into the life of any man or woman, for as I have said above it is fundamental to all of our thinking and doing in every phase of our existence. But this we cannot realize nor test the truth of until our concept of God has been changed and we enter into the new life and new way of living that result from such a change.

The Rosicrucian teachings, therefore, are of extreme importance from a purely religious or spiritual point of view

inasmuch as this one great change of concept in regard to God and His laws will bring that regeneration and that rebirth which every religion claims to be the ultimate end of its doctrines and practices.

Let us keep this in mind and speak of it to those who may inquire about the Rosicrucian teachings and about the relation of these teachings to religious and spiritual matters. It is not necessary to have a religious creed or dogmatic outline of religious principles in order to become more godly and more spiritual, for a closer and better understanding of God and His ways of working, and to enable every man and woman to understand and adopt the true divine laws as the only creed that is necessary for perfect living.



The Journalist's Creed

By WALTER WILLIAMS

(Copyright Editor and Publisher—*The Fourth Estate*—
reprinted from the January, 1949 issue)

I believe in the profession of journalism.

I believe that the public journal is a public trust; that all connected with it are, to the full measure of their responsibility, trustees for the public; that acceptance of lesser service than the public service is betrayal of this trust.

I believe that clear thinking and clear statement, accuracy and fairness, are fundamental to good journalism.

I believe that a journalist should write only what he holds in his heart to be true.

I believe that suppression of the news, for any consideration other than the welfare of society, is indefensible.

I believe that no one should write as a journalist what he would not say as a gentleman; that bribery by one's own pocketbook is as much to be avoided as bribery by the pocketbook of another; that individual responsibility may not be escaped by pleading another's instructions or another's dividends.

I believe that advertising, news and editorial columns should alike serve the best interest of readers; that a single standard of helpful truth and cleanness should prevail for all; that the supreme test of good journalism is the measure of its public service.

I believe that the journalism which succeeds best—and best deserves success—fears God and honors man; is stoutly independent, unmoved by pride of opinion or greed of power, constructive, tolerant but never careless, self-controlled, patient, always respectful of its readers but always unafraid; is quickly indignant at injustice; is unswayed by the appeal of privilege or the clamor of the mob; seeks to give every man a chance and, as far as law and honest wage and recognition of human brotherhood can make it so, an equal chance; is profoundly patriotic while sincerely promoting international good will and cementing world-comradeship; is a journalism of humanity, of and for today's world.

Culdee Sages of the Caves

By HAROLD PREECE

Did ancient Celtic masters of the occult sciences found universities of esoteric learning in the deep caves of New England, five hundred years before the advent of Columbus?

Were the first "religious refugees" in America the wise and high-minded Culdees, preserving in the hidden caverns the noble truths of the ancient Druid philosophy possibly derived from Atlantis?

What lies behind the Irish legends of the numerous voyages, over many centuries, to the Blessed Isles of the West? What connection have these Celtic traditions of "a land beyond lands" with Indian tales about great teachers and reformers of another race who appeared suddenly among their tribes?

Is the link between the Celt and the Indian (in a whole new epic of American origins) the ancient, almost unknown Icelandic sagas telling of Irish-speaking people observing typical Culdee rites on the soil of present-day New Hampshire and Massachusetts? Was the great center of the Culdees the underground monastery with its typically Celtic structures, excavated at North Salem, New Hampshire, in June, 1937?

In a previous article, "World Underground" (*Rosicrucian Digest*, Nov., 1948), I pointed to traces of great subterranean civilizations that may have existed in pre-Columbian America. The North Salem discovery is one confirmation of my thesis and the still-existing underground highway network of the Peruvian Incas is another. Other confirmations will undoubtedly be made since even the conservative materialistic science now shows the flexibility to adapt the profound techniques of the ever-progressing occult science.

Long before the impressive discoveries at North Salem, legend and accidental archaeological "finds" indicated



the existence of Celtic colonies in early America. There were the tales of Brandan, the Irishman, and Madoc, the Welshman—both Celts—who supposedly and centuries ago reached a westward continent easily identified as ours. There was that marked affinity discovered by certain authorities between the language of the Mandan Indians and that of the ancient Welsh. Two eighteenth-century frontier missionaries reported witnessing the enactment of a religious ceremony in Old

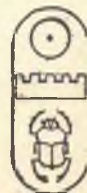
Welsh by a tribe which may have used it as a sacred tongue in the same manner that Roman Catholics use Latin or as the Russians use Old Slavic.

One writer believed that a close connection existed between Peru and ancient Egypt. Coincidentally, persistent tradition indicates that the Culdees had their seat in Egypt before their migration, as an order of mystic scholars, to Ireland. And, coincidentally, increasing evidence places the origin of the Megalithic branch of the Celtic family in the North African region which includes Egypt.

Orthodox science dismissed these clues to a lost chapter of American history as imaginative pieces of "Celtic fantasy." Its smug mind-set was an iron barrier to any investigation into the truths told allegorically and which obviously underly all folklore.

Silent Witnesses

Then tangible evidences that could not be ignored began staring the savants in the face. A rock-carving at Westford, Massachusetts, on the Mohawk Trail pictured a cross with a human face superimposed. It was clearly of the same *genre* as sacred carvings found in Ireland. A great stone "beehive" dwelling, located in the vicinity of Upton, Massachusetts, was of the same style and architecture as the an-



cient underground dwellings that Christian missionaries found among the early Irish—so was a smaller “beehive” at Hopkinton. In addition, William Cheney, of the latter town, uncovered artifacts that were evidently the work of a highly-civilized people skilled in engineering.

The scientists then began digging in some old ruins known as “Patee’s Caverns” in the town of North Salem. Popular ignorance had it that the crumbling structures had been built by a French Huguenot family named Patee who had settled on the site in 1825. But this was refuted when the excavators discovered the huge trunk of a pine tree growing up through the structure. The pine would have had to grow for one hundred fifty years to have penetrated downward and cracked the old walls, and then would have had to rot for another half-century.

Indications were that the Patees had built their own home over the mysterious walls. Moreover, the partitioning walls in their cellar were entirely different from the walls constructed by the ancient builders in the half-acre area of the cave settlement of the forgotten Irish colonists.

The climax came when the spades of the diggers brought up the underground sanctuary of a group which the Icelandic sagas of Western voyages clearly identify as the Culdees. A score of stone houses and huts, altars and shelters, ramps, drains, and wells, sentry houses and streets of obvious Irish construction, bespoke the throbbing life of that now silent community.

The settlement was grouped neatly around a rectangular plaza from which radiated well-paved streets and passageways.

Clay Perry, distinguished authority on caves, who visited the site, wrote in his book, *Underground New England*,¹ published two years later that:

... it had become evident that we were peering into the gloomy depths of the very ‘dens and caves’ in which a fabled people, many times mentioned in the ancient history of the Norsemen and the Icelandic-Norse, had lived. And that they had built them. And that they had lasted perhaps a thousand years.

And that here written in the stones, as well as in the sagas which gave the first clue to their origin, was the story of the real discovery of America—by an unknown band of Irish voyagers.

Not troglodytes or gnomes but hardy, sturdy members of a race of Christian people driven from their ancient strongholds by the fiercer and hardier Vikings—who found them in America when they came.

I do not accept the rather dogmatic connotation of the word *discoverers* that Perry uses to describe these Celtic colonizers. He gives it an arbitrary and exclusive ring that is at variance with many ancient, pre-Columbian writings of occult scholars who mention America in allegorical terms. As a Celt, I am forced to the conclusion that many peoples discovered and colonized America—including Negroes and Polynesians. But, at least, the North Salem settlement gives us proof positive of one such “discovery.”

The dolmens or chambers of upright, uncut stones covered by a single large stone, the cromlechs, or circular arrangements of standing stones, the solar rooms found at New Salem are all authentically Irish. Perry points out that “a large Y-shaped stone hall or man-made cavern” at the site “is comparable only to the souterrains (underground structures) constructed by the master-builders who worked under the early Irish kings in the land that is now Ireland.

The fact that the Y-cavern is the central building of the community suggests that it was a religious temple. At the same time, its fireplace, its air vents, its superb channels for light, heat, ventilation, and drainage suggest that it was a residence for those who attended upon the ceremonial rites of the religion. A deep recess, curtained by a slab of rock in the east wall of the main hall, could have been either an altar, a bed, or a throne for the grand master or high priest.

Significantly, all of the underground dwelling-quarters resemble the ancient Irish souterrains even in the irregularity of their placement. Houses in the North Salem site face each other in all directions; passageways between the houses are irregular and complicated, so as to confuse any enemy who might

¹ Stephen Daye Press, Brattleboro, Vt. 1939.

penetrate the outer defenses and invade the caves.

Not far from the Y-cavern is a huge pile of thousands of stones. Could these be the remains of an ancient college of the Culdees? Further investigation may yield the answer.

Fortunately, the first investigations of the site were made by William B. Goodwin,² an intelligent, if conservative, archaeologist who now owns the property. It was Goodwin who discovered the labyrinth of underground buildings, the great ramp, eighteen yards wide, running from the hilltop to the wall overlying the plaza, and the huge granite slab, mounted on stone legs, which may have been used as a wine press or a laundry-block by the colonists. Microscopic examination of a three-inch carved groove, around the edges of the slab, revealed that the carving had not been cut with metal tools. The carving of a deer was found on a small stone near a tiny altar in the Y-cavern.

It is the considered opinion of Goodwin, no romantic among scientists, that these ancient ruins were the capital or a settlement of the early Irish-speaking American nation which the Norse chroniclers called variously *Hvitramannland*, *Great Ireland*, or *Albania*, from the original Celtic name *Albion*, of Britain. Goodwin's conclusions are shared by many distinguished American authorities, and by Irish archaeologists who have examined photographs of the North Salem ruins. The latter say that the comparison with similar Irish structures admits no doubt of their common origin.

Moreover, the location of Great Ireland, as given in the Icelandic *Landnamabok*³ written by Ari Thorgilsson in 1026, corresponds to the location of present-day New England.

"To the south of inhabited Greenland are wild and desert tracts and ice-covered mountains," says the *Landnamabok*. "Then comes the land of the SKRAELLINGS, beyond this Markland, and then Vinland the Good. Next to this, and somewhat behind it (inland) lies ALBANIA . . . *whither vessels formerly sailed from Ireland.* (Italics

mine—H.P.) It was here that several Irishmen and Icelanders recognized Ari (Marson), the son of Mar and Katla of Reykjanes, whom there had not for a long time been tidings of, and whom the natives of the country had made their chief."

Further, the sagas tell us, "Ari Marson was blown there from Iceland and was not allowed to depart and was baptized there."

The reference to the baptism of Ari Marson, clearly indicates the presence in America of people professing some form of Christianity, centuries before the coming of the Spanish Catholic missionaries in the wake of Columbus. The conclusion from the sagas is that these people were Irish-speaking.

The Viking, Thorfinn Karlsefni, came in contact with them on his Greenland expedition, which is estimated to have taken place between 1011 and 1017. Earlier, Bjarni the Champion, who probably left Iceland in the same ship with Ari Marson, also was shipwrecked "in the vicinity of Great Ireland, where the people spoke Irish and had Irish names." From 1011 until 1029, other Icelandic explorers note the presence of Irish-speaking people on our continent.

The leaders of the Irish, Goodwin believes, were the Culdees, whose underground society at North Salem may have already been more than a hundred years old at the time of its discovery by the Norsemen.

Were They Atlanteans?

Like the Rosicrucians, the Culdees believed in the Cosmic unity of all things, in the indestructibility of the universe, and in man's ability to improve himself by cooperation with the harmonious, beneficent Cosmic forces of that universe. Increasing light on the Culdees indicates Egypt as their known point of origin. We know that their tenets were also the ruling principles of Atlantis from whom Egypt may have derived its great body of knowledge. Occult research may someday discover that the forerunners of the Irish Culdees were refugee priests who fled from Atlantis when the great continent sank.

Evidently, the Culdees who came to America had already extended their

² Original MS. North Salem Ruins, quoted by Perry.

³ Ari Thorgilsson, *The Landnamabok* (Tr. by H. Hermannsson of the Icelandic Library of Cornell U. 1938).



influence beyond Great Ireland to neighboring pre-Columbian countries.

"We have remarkable proof," William B. Goodwin writes in an original manuscript, "that the people found in Markland by Thorfinn Karlsefni were Irish Culdee monks, for they were reported to wear white robes, bear banners on poles and march (in procession) shouting loudly. Also we know that these informants of Karlsefni, the captured boys, were thought by him or his Icelandic-Greenlandic companions to be speaking the Irish tongue and their inference was that their habitat was Great Ireland, of which these Norsemen had heard before they came to Markland (or Vineland)."

The captives of Thorfinn Karlsefni said that "the white-robed men dwelt across the water from the place in wooded Markland, where they had been made prisoners. But the three who escaped and 'sank into the ground' into caves, or dens, resided in the immediate neighborhood and not where the white-robed men, presumably Culdees, dwelt in caves or dens. It would seem then that these people were stragglers or members of another colony, entirely."

Probably, in this writer's opinion, they were "members of another colony" sent out from Great Ireland. In a land inhabited by hostile Indians and frequently visited by their old enemies, the hostile Vikings, Irish settlers would live as their ancestors had lived for centuries in hidden underground dwellings.

But we know now that we have not only uncovered one more lost episode of American history. The exciting discovery at North Salem, with its relation to known facts about Irish colonizers set down by the Norse, may lead also to the rediscovery of a lost chapter in the age-old development of occult science.

The Culdees were in Ireland, centuries before St. Patrick. They were one of the higher esoteric orders of the Druid religion, the custodians of its most sacred truths. In their communities of thirteen each, "they lived soberly and righteously, godly and continually." They were given to "fastings and vigils and prayers and meditations, sparing in diet and occupied with labor." They spent much time in study-

ing "the sacred literature of the divine law."

Some writers place the origin of the Culdees in ancient Chaldea, from whence came the name *Culdee*. Celtic chronology, which speaks so reverently of them, derives their name from the Gaelic term *cele-de*, or "espoused of God." But both explanations are highly debatable. One historian, writing of their role in the fifth century in Britain, calls them "the first true priests of God."

By their examples of purity, of study of consecration, and of belief in the one God, they helped pave the way for the coming of Patrick. In fact, the great missionary (himself a Celt) was probably conversant with many of their teachings. Certainly, he did not regard the Culdees as enemies. For that matter, the occult sciences always confirm the tenets of religion in their purest sense and always give religion a broader and more universal interpretation.

The Culdees were gladly received into the Christian church as a body, either by St. Patrick or St. Columba. They left the dying Druid religion, probably because it had fulfilled its task in the Cosmic plan and had degenerated under a mass of barbarous accretions from ignorant invaders.

The grand master of the Culdees became St. Columban, a younger fellow-priest of St. Columba. For generations, the Culdees visited the various Christian monasteries in Britain and Ireland, instructing the monks in the ancient truths. Often a Culdee would be assigned to a monastery as a permanent teacher. The influence of these saintly mystics was reflected in the Celtic church for centuries. And that church invoked the tradition of the Culdees in its long and unsuccessful struggle for independence from Rome.

Knowledge Uprooted

In 795, the plundering Vikings reduced the Celtic countries—Ireland, Scotland, Cornwall, Wales, and the Isle of Man—to smoking rubble and ruins. The great Culdee center at Armagh, North Ireland, was destroyed. Its old manuscripts, which might have given

(Continued on Page 271)

Empedocles

THE LIFE AND TEACHINGS OF A MASTER ROSICRUCIAN

By PROFUNDIS XII°

(From *American Rosae Crucis*, October, 1916)

AMONG all the Greek or early-school philosophers, so-called, whose lives, teachings and accomplishments are deeply significant, there is one who is especially interesting to Rosicrucians. It is Empedocles, the scientist, physician, philosopher, and Master of a very flourishing Rosicrucian Lodge.

Empedocles lived the life of a true Rosicrucian mystic; that is, he applied the teachings of the Order and went about performing such seeming miracles and marvelous manifestations of the teachings as one would expect from a Master mystic.

If we would believe all the fragmentary accounts of his life as presented by some historians and encyclopedias, we would look upon Empedocles as either a forerunner of *Jesus* or else as the greatest enigma of history. True, some consideration must be given to the fact that most of the published accounts of his life and work were written by admirers, students, or those who were wonderfully benefited by his personally demonstrated "miracles." We must allow for honest exaggeration, sincere praise, tempered with bias and the desire to make the name of Empedocles forever famous.

But the published accounts and records of the life and work of Empedocles are too fragmentary, too incomplete, and too opinionated to be of any real value to the Rosicrucian who desires the truth regarding this most inspiring Master.



Those who have ventured to piece together the few public fragments regarding his life and philosophy seem to fear to express themselves freely; they prefer merely to record his greatness as traditional and leave the reader to judge for himself. It is as if the truth would be staggering; and well it might be to some.

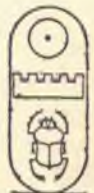
William Wallace, the famous Scottish philosopher, and professor of moral philosophy at Merton College, who was one of the foremost expounders and critics of

Hegel's philosophy and doctrines, wrote several years ago regarding Empedocles as follows: "It was as at once a statesman, prophet, physicist, physician and reformer that he most impressed the popular imagination. To his contemporaries, as to himself, he seemed more than a mere man."

By turning to the Rosicrucian records, however, one may piece together a very complete—though brief—history of this wonderful man.

Space in this magazine is limited, and it is not appropriate to publish an extended outline of the life and teachings of Empedocles in a public magazine article. Therefore, I will sketch the most interesting facts and leave to a future time the more complete work in book form.

Empedocles was born at Agrigentum in Sicily in the early part of May (according to our present calendar) in the year 492 B. C., and not in the year 490 as most authorities say. The dif-



ference of two years is due to a change in the calendar of years which occurred in the fifth century B. C., and which is not properly considered by those who write popular histories.

The exact day of birth is not set down as we indicate those things today. But his birth is recorded by his horoscope and this shows that, allowing for the changes of the calendar, plus certain astronomical changes, he was born as stated early in May. But we have one other guide and this is a celebration held in his honor by the older European Lodges on May 6 of each year. We may safely say then, that through the configurations of some old scientist or astrologer in the Order, his birthday was May 6, 492 B. C.

The ancient city of Agrigentum is now the more modern city of Girgenti. It is situated on the south coast of Sicily, fifty-eight miles from Palermo.

The city of Agrigentum was founded by colonists from Gela about 586 to 584 B. C. It acquired first position among the cities established by the Greeks in Sicily.

Its site is one of remarkable beauty and great natural strength. To the north it spread upon a lofty ridge and in the east there was a great rock once used as a Temple Altar, today being known as the Rock of Athena. Upon the high plateau surrounding the altar was a Temple of Zeus.* In fact the original city was walled and within its walls were many temples devoted to occult worship—and these temples in ruins remain to this day despite the fact that a very large city has grown upon the site. . . .

Tyrants ruled Agrigentum during the life of Empedocles until 472, when democracy was established.

Empedocles was the second son of Meton and grandson of another, named *Empedocles*, who was also a member of the Order in Olympia and later at Gela in Sicily. The family was a wealthy one and powerful in what might be called *political matters*. It was at the height of its power and most distinguished at the time of the birth of Empedocles. His father, Meton, does not seem to have been a member of the Order, and about the only fact known of him is that through his po-

litical and other power he was largely responsible for the overthrow of the tyrant Thrasydaeus in 472 when democracy was established.

Empedocles, as a child, was educated by his grandfather. Undoubtedly, he was well grounded in the Rosicrucian teachings, for he was admitted to the Order during his nineteenth year. When he was twenty-six years old he was given one of the Order's honors and titled as a mystic, and it is during his thirtieth to thirty-first year that we find him performing so many of his seeming miracles. However, until his last day, when his transition occurred through an accident (previously foretold by him) in his sixty-second year, he was to be found in public, doing deeds of goodness, to the wonderment of that part of the populace that did not understand.

He twice refused to be the King of Agrigentum because of his desire to lead a humble life, and he eventually moved to Peloponnesus to lead a humble, though active life.

Mastership Demonstrated

Aside from his writings (which caused Aristotle to call him the father of rhetoric) and his philosophy with which I will deal later, he was a living demonstration of what a Rosicrucian can accomplish for the benefit of mankind by living the true Rosicrucian life.

He walked about in the purple robe and golden girdle of the advanced mystics of the Order, his long hair bound by a garland, and brazen sandals on his feet. He carried in his hand a long rod on the upper end of which was the Crux Ansata and other symbols of our Order.

He was tall in stature and the records speak often of his magnetic personality and wonderful, strong kindly eyes. Certain it is that he had developed within him that great power and energy which all Rosicrucians learn to develop in the higher degrees, and which surges forth from the hands to heal and perform seeming miracles.

Of the well-recorded acts, we find that Empedocles cured, or removed, blindness of many forms, by the touch of his finger tips; that he caused con-

tagious and eruptive diseases to lose their fever and to leave bodies, by what might be called *absent treatment*, but which has a different term with Rosicrucians. He also controlled various natural elements through the directing of a neutral element, developed in his body through study and practice of A.M.O.R.C. teachings. Many contemporary writers testify to his having caused the marshes around Selinus to become salubrious, to his having devised a means of laying the destructive winds from which his city suffered, to his causing oil lights to go out and re-light by willing it so, and to his doing many other wonderful things, including the restoration to active, normal life of a woman who had been in a coma for many days.

All this was—and still is—within the province of a Rosicrucian mystic; and it is no wonder that he was made Master of the Rosae Crucis Lodge in Agrigentum in his thirty-second year. He continued as Master until his forty-eighth year and among his students in the Lodge were many well-known Greek philosophers, poets, and scientists.

His philosophy was given to the world in a semimystical form with much symbolism. Yet his truly scientific work as a physicist, contributed much to the scientific teachings of the Order in the few centuries following his transition. In fact, several of the important laws of our Order's ontology are a result of his researches and experiments—all of which he fully and ably demonstrated.

In the most popular presentation of his philosophy (the scientific work not being permissible in a public magazine going to those outside our Order) Empedocles held, or expressed his beliefs, as follows:

Love and discord alternately hold the empire over all things. But neither

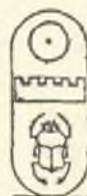
one is ever entirely absent, however. Originally, when God spoke the word, Love predominated over all things and all the elements composing the present universe formed one sphere, one mass, a unit. Thus, love predominating, brought and maintained unity. Since then discord, the opposite of Love, has gained more power, and separation of the elements has resulted. Strife in the world is due to the combined action of Love and discord in their determination to reign alone permanently. But Love, always present to some degree, tempers discord, while discord modifies Love in its time of temporary predominance sufficiently to make destruction aid construction. Thus we have a world of contrasts, of good and evil, of war and peace, of joy and sadness, of Love and hatred. Love will triumph again when it has gradually forced discord to expend itself in maintaining its side against Love. Love must conquer for it is infinite, therefore unlimited, while discord is finite, therefore limited in both power and duration.

If there were more like Empedocles today—and there could be—then—what? Are we ready for such doctrines and such practices as made Empedocles famous in Sicily, and which cause the people there, to this day, to celebrate his name at certain times? The time will come when we will have our own American members, many of them, advanced as far as was Empedocles, and ready to teach and PRACTICE.

* There has been considerable discussion for many years regarding this Temple and its so-called Brazen Bull. Some of the world's greatest writers and scientists have argued on the point in question, which, after all, they have not been able to settle. It is because the mythical tyrant Phalaris had naught to do with this Temple. Rosicrucians in the fourth degree or higher will understand why the Altar and Temple were built on a high rock in the East, and for what the Altar was used.

FIRST DEGREE INITIATION

The John O'Donnell Lodge, Baltimore, Maryland, now in its new quarters at 301 W. Redwood St., will confer the First Temple Degree Initiation on eligible AMORC members on Sunday, September 10, at 3:00 p. m.





SANCTUM MUSINGS

WHY WORRY

By RODMAN R. CLAYSON, Grand Master



HOW MANY of your fears and worries have come to pass? How often have worry and anxiety brought you misery? Probably everyone is more or less guilty of letting his mind become imbued with a certain amount of worry; and worry is directly related to fear. From fear and worry more than anything else, the average person is held back and prevented from advancement in life. He is always threatened by things he *thinks* will happen. He is constantly retarded by his fear that he will not be able to overcome or meet the conditions which he believes will arise. This sort of fear and hesitancy affects not only logical reasoning, but also logical action.

Worry and fear have contributed to the ill-health of too many persons. Men have taken their own lives as the result of worry. Many have resorted to alcohol and narcotics because of worry. Extreme fear and other negative emotions have a harmful effect upon the entire physical body. Intense fear, with its distressing emotions of anxiety, will stop the digestive processes. The emotions of worry, jealousy, hate, and fear, all call upon the reserve supply of the vital secretions of the adrenal glands; and if the emotional stress is continued, the glands become exhausted. It is now well known that prolonged emo-

tional stress contributes to excessive heart action, cancer, diabetes, and many other diseases, and tends to shorten the span of life.

Since we recognize the harm that these emotions may cause, it is vitally important that a change be brought about in our way of thinking. Mental adjustment is necessary. A proper positive mental attitude must be cultivated. Cheerfulness, for the most part, should dominate the consciousness. Whether cheerful or otherwise, our thoughts and general mental attitude have a definite effect upon our health and well-being. When the thoughts are cheerful and positive, the body is well and healthy, and the various organs and glands function normally. Such is not the case when our mind is imbued with worry and fear. People who worry are very negative in their approach to life and its problems.

It is natural for us to have a certain amount of instinctive fear; however, control must be practiced. Fear is the result of our dwelling upon the unknown, dwelling upon questionable possibilities. As an emotion, fear is under the control of the sympathetic nervous system, and therefore is not completely within the direction of the reasoning mind. It is quite natural, for instance, to be startled in the darkness by an unfamiliar sound. Instinctively you are on your guard because the reaction is related to the instinct of self-preser-

vation. The normal person, however, because of his experience and knowledge, makes use of the fear urge to adjust himself to unusual situations.

Fear becomes a problem when it is assigned to many conditions which affect us and when it is so dwelt upon by the mind that a constant state of anxiety and worry exists. Anxiety and worry are conditions of fear—fear which concerns the possibility that something either is or is not going to happen which will or will not be for our best interests and well-being.

We all have had fears as to the possible reactions of other people to the things we do and say. At some time or another nearly everyone has entertained the fear of losing his job or becoming ill, of not having sufficient funds to meet necessary demands, or not being able to accomplish a certain objective, or that he may not be able to get along with certain people. If these fears are entertained in the mind without being dismissed by reason, an unhealthy condition is established in the mind and body. It is not inferred that such important factors of life are to be ignored, but a true sense of value should be placed upon them with a corresponding mental adjustment.

Response to Suggestion

If we have such a problem, and reason it out logically, we may be able to take those steps which will offset the possibility of that which is feared ever materializing. We must never entertain worry and fear to the extent that the emotional condition drains constantly upon our mental and physical strength. Sometimes the things which

appear to be the greatest obstacles at the present time are not really obstacles if we do not fear them.

There is no doubt that we are affected by the nature of our thoughts. A time-worn psychological illustration which has been told repeatedly is a truth, for we all have seen it manifest in someone we know or in ourselves personally. The example just referred to is that on a particular morning you

may arise and meet the world with cheerfulness and feel in the very best of health. On your way to work you meet a friend or neighbor who, after the morning greeting, looks at your face intently and proceeds to say, "Have you been ill lately? It seems to me that you are not looking as well as you did. Your face seems to be a little drawn."

A normal reaction is to inform the neighbor that he is mistaken, that you are feeling your very best. The abnormal reaction, the reaction of the habitual worrier, is to accept the suggestion and begin to question yourself, "I wonder if I do look a little tired? Maybe I haven't been feeling as

well as I should. If it shows in my face, I'm certainly not feeling as well as I should." The suggestion continues to pervade the consciousness. Anxiety is aroused, and shortly thereafter you decide that perhaps you had better go home because you are not feeling your best. Your anxious thoughts have done this to you.

As another example of a physical response to our mental attitude, it is suggested that you fold your arms across your chest so that the fingers are hid beneath the arms. In your mind select a finger, perhaps the index finger of the left hand. Concentrate upon it;



By Lester L. Libby, M. S., F. R. C.
Director, AMORC Technical Dept.

- By subjecting seeds to a brief dose of high-frequency radio waves, scientists at the University of California have speeded germination by nearly 100 percent. This type of radiation energy affects the internal chemistry of the seed, and only short exposures are required to produce the desired effect.
- Magnets distributed around the rim of a refrigerator door are used to hold the door shut tightly, thereby eliminating the usual mechanical latch and its inherent noisiness of operation.
- Atomic scientists are continuing their investigations of new nuclear particles in the "meson" category. Some of these particles, born of cosmic rays, have lives of only 2 ten-billionths of a second. Their occurrence is so rare that there is not yet enough data to define their properties adequately.



think of nothing else but the finger. Very soon the finger will feel warm, and commence to tingle. You will not be conscious of the remainder of that hand. Thus we have another example of what our thoughts in concentration will do.

Whether our thoughts are positive or negative, they will have corresponding response or effect on our bodily organs, glands, and nervous system. Negative thoughts will affect only yourself; they will not meet with a response in another individual. As an example of this, suppose that your next-door neighbor arises at the crack of dawn on a Sunday morning when you desire to sleep late. Your neighbor decides to mow the lawn, and the noise of his lawn mower awakens you. You are resentful and angered, and wish that he would be more considerate. Thoughts of this kind will have no effect upon your neighbor, and they will not cause him to cease mowing the lawn. Your emotions, however, will become so aroused and agitated that, if you are not careful, your whole mental attitude throughout the day will be affected by the negative thoughts which you entertained at the time of your early morning awakening.

Be a Gloom Chaser

Someone once said that we must be gloom chasers. We must not permit gloomy thoughts to pervade the mind. We must refuse to be intimidated by tendencies to fear and have worry. In eradicating our fears and controlling our emotions we truly become gloom chasers. We do not mean to say that we should be Pollyanna-like and smile at everything that goes wrong: we must admit reality; we must not deceive ourselves. But to continue to doubt that conditions will improve, that our achievements will ever be realized, to feel that which we would achieve will never be attained, is a form of self-deception that cannot continue very long without playing havoc with mental and physical health.

We must make full use of the faculties with which we have been endowed, and of our knowledge and experience, and our abilities. They will fortify us, give us confidence, faith, and strength,

and help to bring success and happiness in our lives.

As previously stated, fear is not the result of the known, but of the unknown. Oftentimes when we associate the unknown with what we know, we produce a condition that makes us susceptible to fear. What we know is associated with comprehension and understanding; and fear is never related to understanding. Worry and fear come about from what we imagine may or could occur. This feeling about the unknown is a wrong inference concerning something that we do not know.

Since the things we fear for the most part do not and cannot actually exist, to dwell upon them is to inhibit our consciousness, our actions, and our freedom by nonexistent things and conditions. On the other hand, anxiety about things which do exist should be removed by gaining proper understanding and knowledge of the things about which the anxiety is felt.

Fear, worry, and anxiety can become a complex in a person. That they are not necessary to our well-being should be recognized, and adjustment brought about in our thinking. A positive or negative state of mind attracts to us the things which are similar to that upon which the mind dwells. A man who holds the idea that good fortune is and will be his is going to live a more prosperous and contented life. By cultivating and dwelling upon positive thoughts, negative and imaginative fancies are neutralized and destroyed.

Everything in nature is magnetic; that is, it seems to be imbued with powers of attraction. You may attract to yourself conditions or things that are predominant in your mind and heart. It is not what you wish or desire, but what and how you feel within yourself that attracts to you certain conditions. It is not the intellect or strong will or desire that draws things to you; it is that upon which you dwell in your thoughts.

There is a saying among mystics that we are responsible for what we are and what we will be. This is a truism. The power of attraction within

(Continued on Page 276)



AS ALWAYS seems to be the case, the session of Rose-Croix University just concluded was the best yet. The enrollment from far and near indicates the continued appreciation among Rosicrucians of the importance of the university in the Order's over-all plan of operation. Its three colleges, the Fine Arts, Science, and Humanities, supplement in perfect fashion the regular degree studies and offer the progressive Rosicrucian the opportunity of enlarging his viewpoint and at the same time making it more practical. The fact that the student's activity in any one term is limited to study in only one college means that his efforts are sufficiently concentrated to assure some solid accomplishment while holding out the prospect of working his way around the triangle of colleges in true mystic fashion, with time for rest and reflection in between.

This year proved once more, however, that all the benefits of the University are not confined to classroom periods. Extracurricular activities were particularly rich and rewarding. The special convocations held in the Supreme Temple for University students, the informal gatherings on the campus itself between class sessions, the weekend excursions to nearby points of interest, the folk-dance parties, even the California sunshine, all played their part in making for well-rounded growth and enjoyment.

New faces were found among the faculty this year, the greatest changes being in the College of Humanities where Frater Arthur C. Piepenbrink of Chicago took the classes in Psychology, so ably taught in the past two

sessions by Soror Ruth Smythe of Paw Paw, Michigan. Frater Paul O. Plenckner's popular course in "Mind, Magic, and Mysticism," a study in comparative religion, was given again but without Frater Plenckner, since his health at that time did not permit his coming. This course was conducted by Frater Joel Disher of the Literary Research Department.

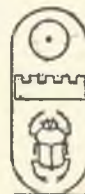
In the College of Mundane and Arcane Science, the work formerly presented by Frater Erwin Watermeyer was under the capable direction of Frater Lester L. Libby, now head of the Technical Department at Rosicrucian Park.

Among the new elective courses added to this year's curriculum, an especial favorite was the one on "Library Methods," offered by Soror Edla Wahlin, Librarian of the Rosicrucian Research Library. Popular as this course was with students, it found even greater favor with the instructors since it resulted in a more efficient handling of outside assignments.

Another new elective course which drew heavy enrollment was that in "Music Therapy" given by Soror Katherine Williams, whose work in this field has attracted wide attention on the Pacific Coast.

Mr. Earle Lewis' art courses were once more in every way the most colorful—and as usual the most attractive since easels were always in evidence and each neophyte artist was surrounded by a group of critics and admirers.

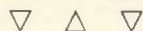
The Founder's Day exercises were as ever dignified and impressive, as grateful students and faculty met to pay their respect to the memory of Dr. H. Spencer Lewis, the First Imperator of the Order in its present cycle, whose foresight made the Rose-Croix University a possibility.



The award annually made the student showing the most benefit from RCU contact was this year presented to John C. Kersey, who in the judgment of the faculty met the requirements of the award. Many names were presented and the faculty's choice was not easily made. This award, known as the H. Spencer Lewis Award, was established several years ago by a member of the Order who prefers to remain anonymous. It consists of a check for \$100.

No session of the University seems complete without a closing banquet after the tension is off. The matter of merrymaking is left to the student body officers but always they are aided and abetted by certain faculty members. This year's affair was refreshingly new while departing a little from the accepted procedure of the past. Undoubtedly, it had to be seen to be appreciated.

The University's most overworked faculty member who was at the same time the most uncomplaining and jovial was the Dean, Jay R. McCullough, who during the year serves as Curator of the Rosicrucian Egyptian and Oriental Museum. The sacred cowbell and other relics have been returned to their cases and the students of the 1950 session of RCU have added another choice item to their storehouse of memory.



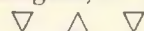
University students and Convention visitors were treated to an unusual display in the Exhibition Gallery of the Rosicrucian Egyptian and Oriental Museum during July. For two weeks there were exhibited some thirty-nine watercolor reproductions of mural decorations from the Caves of the Thousand Buddhas at Tun-Huang, some forty-five days' journey by camel-back to west of Peiping. Here, centuries ago, a Buddhist community made itself comfortable in caves dug into the cliffs. Because of its remote situation, the community was lost sight of and forgotten until rediscovered some twenty-five years ago by the British Explorer, Sir Aurel Stein.

During the recent war, Shao Fang Sheng went there while her husband, an engineer, was engaged on the Burma Road. From the walls and ceilings of the frescoed Buddhist Chapels, she made faithful copies in water color of

the most typical and dramatic subjects found. These reproductions were the ones exhibited in the Museum during the first two weeks of July. The next two weeks were devoted to a display of her own original landscapes, flowers and figure subjects, some of which were recently drawn in the United States. She is now teaching Chinese art at Florida Southern College, Lakeland, Florida.

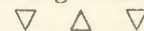
Both she and her husband came to the United States at the invitation of Frank Lloyd Wright and studied in his Wisconsin and Arizona schools.

The exhibition is a traveling one, sponsored by the American Federation of Arts, Washington, D. C.



For some months now, the bulletins of First Pennsylvania Lodge of AMORC, in Pittsburgh, have been calling attention to its third Annual Rally, scheduled for September 1, 2, 3. It promises features never before seen at any rally—and a repeat performance and demonstration on the electronic color organ. The rally chairman is Frater Eldon Nichols (317 Arch St., Greensburg, Pa.), who should be contacted by anyone interested in attending.

Those on the west side of the Rocky Mountains who may think Pittsburgh too far away need not stay at home for want of a rally near at hand. They are invited to attend that to be held by Vancouver Lodge of AMORC in Vancouver, British Columbia, September 22, 23, 24. September will be ideal in B. C.; but no matter what the weather, the Rosicrucians there will make your visit the most exciting one you've ever had. If rally activities should ever lag, which you may be sure they will not, there are always Stanley Park, Horseshoe Bay, Capilano Canyon—don't miss the swinging bridge, Indian Arm, Fisherman's Cove, nearby Victoria on the island. But don't worry, just write the rally chairman, J. Leslie Williams (3282 W. 27th Ave., Vancouver, B. C.) that you're coming. You won't be sorry.



In a most impressive dedication ceremony on Sunday, June 11, presided over by the Grand Master, Rodman R. Clayson, Oakland Lodge of AMORC began a new cycle of activity in its

new quarters at 263 Twelfth Street, downtown Oakland, California.

In true Rosicrucian fashion, members donated time, money, and skill to make their new location a representative lodge of the Rosicrucian Order. In every way, it has the atmosphere of a mystical place for work and worship.

It is a lodge home of which both Oakland and the Order can be proud. Grand Lodge members residing in the Oakland area as well as those who may visit that city will find a very cordial fraternal welcome whenever they wish to visit the new quarters and participate in the many activities of Oakland lodge.



Culdee Sages of the Caves

(Continued from Page 262)

us so many ancient revelations of truths, were burned with the gardens and the humble cottages of these learned men.

In that same year, groups of Culdees were recorded in Iceland, wearing their white robes; carrying bells, books, and croziers; flying banners from poles, and chanting as they marched. A portion of the ancient Order had found refuge on the island of Papey, off the Icelandic coast. Some of the old Culdee bells and other historical relics of the Order are preserved to this day in the Danish National Museum at Copenhagen.

But safety was short-lived. In 874 their old oppressors, the Vikings, came raging down from Norway. They uprooted the Culdees from their scholarly retreat on the little island and, for the second time in a century, drove them into exile.

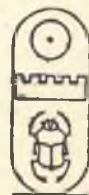
The Culdees, skilled navigators, sailed away in strong, wooden ships, built with their own hands. The sagas do not tell where they sailed. But the later discovery in America of Irish-speaking people (including the men in the white robes) by Viking descendants, leaves an inference that can hardly be challenged.

Based upon searching comparison of the Irish with the Norse traditions, the conclusion is that the Culdees set out on no blind voyage. It appears probable that these ancient "masters" knew their destination was America, and that America was known to the adventurous, sea-faring Celts centuries before the Vikings became aware of Ireland the Great.

Note that Ari Thorgilsson speaks of the Celtic American colony as a place "whither vessels formerly sailed from Ireland." The very phrase suggests a continuous traffic between Ireland and America at some time prior to the eleventh century when the Norse historian lived. Probably, that traffic was also disrupted by the Viking invasions. Conceivably, records of the connection between Old Ireland and Ireland the Great may have perished in the plunder of the monasteries by the pillagers.

Let it be emphasized, too, that Thorgilsson the Iclander would have been conversant with happenings in Ireland, as any American of average intelligence is today conversant with events in Great Britain. Constant contact was maintained between Ireland and Iceland either through trading or fighting. Thousands of Irish captives upon being brought to Iceland intermarried with the native stock and left a Celtic strain which persists to this day in the old Norse republic. We can well believe that the Icelandic chronicler knew whereof he spoke when he mentioned the sailing of vessels from the older Ireland to the younger Ireland across the waters.

But even more impressive is the great body of Irish legend that tells of the "Blessed Isles" or "The Enchanted Isles," lying to the West in the Atlantic. *Tir na n'oiqe* (The Land of Youth) is located in the West across the Atlantic. So is its counterpart, Hy-Brasail. King Arthur, of the Welsh hero cycle, fights his last battle at Land's End, the extreme Western point



of Britain. Then mysterious beings carry him to the legendary island of Avalon, farther west.

Partholan, the folk deity from whom all Celts claimed descent, came to Ireland from the West and from a legendary land that lay across the Atlantic. His father was *Sera* which, translated, means *West*. Partholan is described as being the King of the Underworld. Is this an allusion to his having been a king of an underground civilization of the caves here in America? Or was he some king of Atlantis or of Lemuria who found refuge with a remnant of his people in the caverns of our continent after his own had sunk beneath the waves?

Did the Atlanteans or the Lemurians reach Ireland via America, bringing with them the ancient truths of the Culdees? Were the mysterious Cliff Dwellers, who built an underground society on our soil, in the same line of descent from one of the old continents?

Our information, at present, does not supply us the answers. It might be pointed out, though, that the Irish references to the West could not have applied to any other country in Europe. For Ireland is the farthest West country of Europe. Knowing this gives us a new approach to the legends which deal with actual voyages undertaken by Celts across the Atlantic.

The Irish monk, Berinthus, may have reached America in the sixth century, for it was he who told Brandan of the Delicious Isle, lying to the West, where other priests of their country had already settled. He spurred Brandan's interest to the point where both of them set out together and sailed westward till they reached the Delicious Isle. They also visited a larger island called *The Promised Isle of the Saints*, where many apples grew.

On their return, Brandan consulted an abbot named *Enda*, regarded as the greatest authority on the Western Isles. Enda told them of Hy-Brasail which some writers have related to Atlantis. Later, he embarked with seventeen companions, some of whom may have been Culdees. The voyagers sailed southwest for more than forty days and nights until they reached a land that

reputable geographers have since identified as Mexico.

On one island, they found Christian monks whose patrons were St. Patrick and St. Ailbee. By an interesting coincidence, the Spanish conquistadors, nine centuries later, were annoyed by the Christian resemblances that they found in the Aztec religion of Mexico. Moreover, ancient cup-and-ring markings observed on stones in Mexico bear striking similarities to similar emblems found on Celtic megalithic monuments in Scotland, Ireland, and the French province of Brittany, also a Celtic land.

Spiritual Pioneers

Did the Culdees send colonies to America earlier than the ninth century? Did these original groups give sanctuary to their brethren who fled first from Ireland, then from Iceland? We might know the answers if again vandals had not destroyed priceless records. For the conquistadors, who knew no lore but gold, burned the great Aztec Library in Mexico City to the ground. And the native priests, who might have been such valuable sources of information, were massacred for fear of the influence that they had on their people.

Perry believes that "it is not possible to attribute the stone houses" at North Salem to St. Brandan who remained seven years in America. "But," the author adds, "he is known to have built a monastery in Ireland with stone beehive huts for his novitiates, similar to those at North Salem, Upton, and Hopkinton."

We do not know what eventually happened to the Culdees and their gallant saga in America. Perry advances the supposition that those of North Salem may have, out of fear of the Vikings or out of boredom with isolation, taken ship to Ireland or "some hospitable shore." They must have been shipwrecked," he continues, "and lost to all human ken forever."

I think that still another explanation suggests itself—an explanation by analogy. We know that the Norse inhabitants of Greenland finally assimilated with the native Eskimos when chaotic conditions in Europe caused them to lose touch with their mother countries.

The same thing may have happened to the Culdees and their Irish-speaking followers.

Already at the time that the Vikings discovered Ireland the Great, contact had been lost by the Irish colonists with Ireland. Otherwise, Thorgilsson would not have dated the sailing of ships from old Ireland in the past tense. Moreover, The Vikings were still ravaging and disrupting the Celtic lands. The Irish chieftain, Brian Boru, was to fight the decisive battle with the Norsemen in 1014, during the same historical period as the finding of Ireland the Great.

In the next century, old Ireland was to lose its independence to England; the Celtic church which had revered the Culdees was to capitulate finally to Rome. With the loss of religious autonomy, the Culdees ultimately disappeared from history.

The American Culdees were probably the last survivors of their Order. They may have lingered on in the caves for generations after the severance of contact with the old country. They probably continued to teach "the three characteristics of God: complete life, complete knowledge, and complete power," a teaching that is valid whether it be taught as Druidism or as Christianity.

But, necessarily, the separation with Ireland would be fatal, for the stream would have lost its source. Gradually, all traces of Irish nationality would be lost as the Culdee followers intermarried with Indians whom the Norse called the Skraellings. The Irish language naturally would be expected to disappear as the ancestral ties became more remote with each generation;

however, a writer for the *Occult Review* has noted the existence of Celtic fragments in the language of the Mexican and the Peruvian Indians. Possibly, the gray-eyed Virginia Indians, telling the seventeenth-century English traveler, Lawson, of white ancestors "who talked in books, may have been hearkening back to that "tribe of the saints," the Culdees.

Possibly, too, some of the Culdee ceremonies survived, in greatly altered form, in the rituals of certain Indian religious societies. From them, the Indians may have derived the concept of the One God whom the red men called *The Great Spirit*.

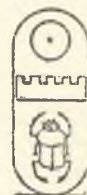
The curtain rang down on the Culdees at a time when Europe was lapsing into the night of the Middle Ages, when occult teachers of the old truths would be butchered on stupid, brutal charges of "heresy" and "witchcraft." During that dark inferno of the human spirit, all contact between America and Europe would be lost for centuries. The memory of America as a known-land would survive only in the closely-guarded fraternities of the seers and mystics.

But with the rediscovery of America and the general awakening that followed, the ancient fraternities began anew their work of harmonizing men and women with the Cosmic. Research as carried on in the traditions and spirit of the Rosicrucians, incorporating the best of the ancient teachings, tends to revive the memory of the Culdees and of other saints and sages like them.

They were American pioneers—the Culdees. And pioneers to a supreme degree because they were pioneers of the advancing spirit of man.

A NEW ROSICRUCIAN LODGE TEMPLE

The Supreme Grand Lodge of the Rosicrucian Order takes pleasure in announcing the opening of a new temple in Oakland, California. The new temple of the Oakland Lodge was recently dedicated, and all Rosicrucians of central California are invited to visit this beautiful Egyptian Temple, and enjoy at least one of the weekly mystical convocations conducted there. The Oakland Temple and Lodge offices, which are easily accessible by rail, bus, or car, are located in the downtown business section of Oakland at 263 Twelfth Street.



The New Science Museum

TO DEMONSTRATE the *how* and the *why*, behind some of the miracles of our technical age, is the purpose of the new science museum of the Rosicrucian Order which was formally opened on July 2. There will be revealed the laws and principles of phenomena such as thermal radiation, sound, electricity and magnetism which constitute concealed truths for the average person even though in the practical application of his everyday appliances he is in daily contact with them.

Each series of exhibits will demonstrate one or more of these fundamental laws of various well-known but not generally understood physical sciences.

The Rosicrucian Order, AMORC, is the only organization of an esoteric nature which devotes itself assiduously to mystical principles and at the same time conscientiously tries to show how these same laws and principles also manifest in the so-called material phenomena of our world; in other words, proofs are given that the physical sciences are related to the mystical realm. Not only at the present time but for numerous past centuries the Order has maintained laboratories, research work, and study of such subjects as the structure of matter, the nature of the atom, the propagation of waves, and the spectrum of energy, that is the interrelationship of the Cosmic keyboard—disclosing the progressive manifestations of physical phenomena. The axiom “as above, so below” has been the motivating urge behind the ancient alchemist as well as behind those who have carried on the work to present times.

In 1936, or fourteen years ago, the late Emperor, Dr. H. Spencer Lewis, designed and constructed the first planetarium that was entirely American-



made. The few planetariums existing in the United States at that time were importations from Germany. Dr. Lewis spent considerable time in astronomical research and in the engineering of the equipment, which was built in our own laboratories and shops. The purpose of the planetarium here at Rosicrucian Park, San Jose, California, was to give, even the casual visitor, a better appreciation of the physical mysteries of our universe and the Cosmic roles of heav-

enly bodies.

The simulated reproduction of the heavens, the stars, the movements of the planets, the sun, and the moon, through the employment of an ingenious mechanical device, was indeed an educational contribution to the community, and especially to those who were interested in physical laws and phenomena. It also tended to disabuse the minds of the public who were not Rosicrucian members and who might have entertained the impression that the Order was not interested in practical things and in natural laws in a physical sense.

Now AMORC is going a step farther. The original planetarium, that is, the instrument constructed by Dr. Lewis, because of years of constant use, needed to be reconstructed. A new Spitz planetarium has been installed to replace the worn original instrument, in a modern air-conditioned amphitheatre called *The Theatre of the Sky*.

Since planetariums are now more numerous, it was thought best not to limit the science display exclusively to a planetarium. Therefore, we have also established a science museum in the same building. The Rosicrucian Science Museum contains a number of

display cases, modern in appearance. The exhibits are generally arranged in an order according to the spectrum of energy, that is, a progression from the phenomena of the lower vibratory rates upward in the scale of manifestation. The instruments and devices are automatically operated.

The visitor steps before a case in which he sees devices and a printed placard explaining the law to be demonstrated. Then, he presses a button and automatically the device functions, causing a very positive auditory or visual (or both) demonstration of that natural law. Graphically, he is taught in a few seconds, that which is important to him to understand and which he would otherwise, most likely, not be able to demonstrate to himself.

A typical exhibit is the model of the longitudinal wave in the section devoted to the phenomenon of sound. In this exhibit a number of magnetic rods are suspended, pendulum fashion, from an overhead support. All the pendulums have the same period of swing or vibration, thus being in resonance with each other. When the leftmost pendulum is set into vibration, by means of an electromagnet operated by a push button, its vibration is progressively transferred to the series of other pendulums. This produces a slow-motion display of a longitudinal wave of sound in air. The bottom tips of the pendulums are imagined to represent individual molecules of air.

Other exhibits include models demonstrating magnetic fields of force, the principle of inducing electromotive power in a coil, as generally utilized in electric motors, infrared or thermal radiations, models of optical principles, and so forth.

At the present time there is but a nucleus of the intended exhibits; many more are waiting to be designed and built. There is no equipment which may be purchased on the open market to demonstrate all of the natural laws. As the years go by, the exhibits will continue to be steadily increased. Eventually there will be exhibits dealing with some of the most advanced

scientific theories as well as those of the known principles. Included later will be *abstract* exhibits on man's conscious relationship to the universe. These will be designed by a staff officer of the Rosicrucian Order and constructed in the shop of the organization. They will illustrate man's perception and conception of the realities of his existence.

We are happy to announce that several large nationally-known industrial organizations will, in the near future, contribute exhibits of their products made to demonstrate the utilitarian application of physical laws. The director of the science museum, Lester L. Libby, engineer and physicist, has been advised that various such exhibits are now in preparation and are expected this fall.

The museum has the distinction of being the only museum in the West devoted exclusively to exhibits of the physical sciences. Other science museums on the Pacific Coast confine their functions to natural sciences, zoological and botanical displays. Two of the most prominent science museums in the nation are located in Chicago and New York City.

The Rosicrucian Science Museum will be open Sundays and Wednesdays from 1 to 5 p. m. Later in the year, it is planned that it will be open daily. The natural science exhibits are free to the public. A separate nominal admission charge is made for the planetarium lecture and demonstration in *The Theatre of the Sky*.

In conclusion we wish to inform AMORC members who live too far, to make it possible to visit the new museum, that these exhibits will also come to add to their knowledge. As a result of designing and experimentation in connection with this museum, copious notes were made of certain principles employed. From these, ideas have been born which will lead to the construction of portable demonstration-equipment to be sent, in the future, to Rosicrucian lodges and chapters. From this enterprise have also come ideas for charts, diagrams, and the



like, to be added to monographs which every AMORC member, no matter where he resides, will receive.

The necessary research involved in the undertaking of establishing a science museum has inspired material for

future articles which will set forth the relationship of certain physical laws to everyday living. These informative articles will appear in the pages of the *Rosicrucian Digest* and in various special publications of the Order.



WHY WORRY

(Continued from Page 268)

us, which is our thinking, will bring to us the very things of which we have consciousness, whether they are the ills which we worry about or the success and happiness which we desire to have. If we get the idea from our thinking, reading, or conversation, that we are looking for trouble, sickness, misery, and enemies, we are sure to attract these things to us. If we live in fear of contracting a serious disease, or think that we have a distressing diseased condition, the intelligent thing to do is to see a physician and immediately face the truth. Perhaps we will be disarmed at once by learning that there is nothing wrong in the physical body. On the other hand, if there is a prevailing distressing condition, we can, by following proper advice in regard to diet, exercise, relaxation, and sleep, do that which is best for us. By assuming a cheerful attitude, we directly assist Nature in instituting re-creative healing forces of Nature within the body which will result in the regaining of normal health.

Positive Attitudes

Truly *fear* is to be feared. It is deadly. We should recognize this and drive from our minds the thoughts which tend to attract conditions which are calculated to pull us down into chaotic living. The emotions of fear, worry, anxiety, like weeds, should be uprooted and cast aside. Perhaps there is more truth than we realize in the Biblical phrase: "As ye sow, so shall ye reap." What are we sowing by our anxiety, worry, and the fears which we entertain? What are we drawing to ourselves? If we are guilty of letting fear and worry imbue our thoughts, we should recognize the fact and begin

to do away with such negative mental conditions. Our mind should be imbued with harmonious creative thoughts and desires. If possible, we should try to get at the source, or root, of the cause of our anxiety; and generally we will find that it has no real basis or foundation.

Once we have eradicated fear from the mind, we will have a proud feeling of having conquered a major obstacle. Admit the mistakes and errors of the past, profit by them, and be guided accordingly so that they are not repeated. Mistakes give us necessary experience, and the knowledge to help us face the problems of today and the possibilities of tomorrow.

Throughout the ages, superstition has done a tremendous amount of harm. With the knowledge which we have today most of us have risen above superstitious beliefs. However, we should not laugh at people who are superstitious nor should we think them stupid. If we will face the facts, we will realize that fear and worry are just as much nonentities as is superstition. These are the things to be removed from the thinking mind and to be replaced with constructive thoughts gained from learning more and more about life, ourselves, and cause and effect.

Therefore, be constructive in your thinking; do not let your imagination run riot; have confidence in yourself; create opportunities to be with those who are real thinkers. Be careful of the informative reading which you select. Augment your present education with serious study. Extend your horizons to new interests, knowledge, and understanding, so that there will be no room in your mind for such a thing as worry.



ISHTAR GATE

Through these portals passed the magnificent religious processions of the ancient Babylonian civilizations, held in honor of "The Goddess of Love"—Ishtar. This famous gate rose to a height of eighty feet and was the entrance to the avenue known as "The Sacred Way" which led to the palaces of the kings and the "Hanging Gardens of Babylon." Babylon is about sixty miles south of Bagdad, Iraq.

(Photo by AMORC Camera Expedition)



TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child acquires? Do you want to bring out the best qualities of your child and, as well, adapt him admirably for the world of tomorrow? What is the proper psychological attitude for the development of a child—before and after birth?

If the mother's diet, improper clothes and insufficient sleep affect the unborn child, then what effect does *worry, fear, and anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to seriously consider the important period *before and after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

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